OBSERVATIONS AND ADVICES *OECONOMICAL.*

Infelix nimis cujus domicilio ignavia adhæret.

LUKE 8. 16.

No man when he hath lighted a Candle covereth it with a Vessel, &c.

LONDON,
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The Preface.

A Short Work needs little Preface, and this Work is both ſhort and ſlender, ſo as it may be eaſie to make a Gate large enough for the City it ſelf to run out at. A Journey cannot be too little, nor the Way too plain, for a perſon of Body tyred, and Spirits ſpent by paſt travell; and I may well profeſſe my

ſelf ſuch, having in my dayes galopped ſo many Poſt-ſtages. In the prime of my youth I paſt (or rather loſt) ſome few years at the Univerſity of Cambridge. *Then I came to have a taſt of the Court, but my Father ſoon called me from thence, knowing by dear experience the Air of that place to be ſuch, as few elder Brothers can long breath there without falling into a Conſumption. Afterwards I lived with my Parents at their* London *habitation, and having no employment I ſurfeited of Idleneſſe, taking my taſtime with ſome of the moſt corrupt young men*

of

of thoſe dayes. By Gods grace I quickly found this unfit for continuance, and therefore I prevailed with my Father to ſend me beyond Sea to travel, where in leſſe then two years I had a view of the beſt part of Italy, France, *and* Spain, *being preſent at* Madrid *and* Paris, *when the ſeveral Marriages for our then Prince of* Wales *were treated on in thoſe Courts, and ſo I became a partial witneſſe of the artifices, and uncertainty of ſuch Negotiations. From thence I was employed as a Soldier in* Holland, *about three years, Commanding a Foot Company*

in our Sovereigns Pay. And there I ran hazard again of being loſt in debauchery, and eſpecially in the Vice-rampant of that People. But by Gods grace I came home ſcot-free, though I ſerved under a Scotch *Colonel. Then I became a Married man, and was ſpeedily called to Publick affairs, being elected to four ſucceſſive Parliaments, where the Service and approaches were exceſſive chargeable, and of no profit as to my particular. One of theſe was that fatal Parliament which ſet the whole Kingdom on fire, ſeeking to enervate or unſinue all Govern-*

ment,

ment, and that it might the better be effected, divers of us their Members were by Club-law forced from our ſtation. Yet it pleaſed God (even by that Parliament) when we were re-admitted) to put all again in ſuch a way, as the old Government was perfectly reſtored in a ſucceeding Aſſembly. Then I made my full retreat into the Country, which renewed my experience in buſineſſes relating to that courſe of life; and now at laſt I am come to reſide at the chief Manſion-houſe of our Family, where I have no other ambition then to end my dayes with a peaceable and

and pious diſſolution; So much of my ſelf tyred and retired, which I may well be, ſince the World can ſcarcely ſhew me any thing new. Now a word or two about my approaches to this little Inventary: *Being overtaken with old Age, and by divers infirmities rendred unfit for action, I entertain my ſelf frequently by turning over old Books (whereof I have good ſtore in ſeveral Languages) without any fixed Study, and among them I lately peruſed one, conſiſting of certain politick and prudential Conſiderations, written by three diſtinct* Italian *Authors in an articular*

lar way, and as I was reading, it fell into my thoughts, that the ſame might profitably be done in Oeconomicks, *which is a path not much travelled in. Thence I took occaſion, to turn my meditations that way, and having ſpent ſome little time therein, I put my materials together, and ſo this ſmall Work received being, without any further trouble by way of Method. As for the Subject, though not of any ſublime conſideration, I conceived it fitter for me to embrace, then Notes in Politick Government, as not having converſed ſufficiently with Soveraign Princes,*

Princes, and taking it to be a high presumption for private persons to give them instructions. Yet the government of private Families may be considerable even with Princes, because their Principalities are composed of Families, and they who are known to have well governed their private fortunes, are the rather judged fit for Publick Offices. Oeconomy *is a subject, that entertained the Pen of Learned* Aristotle *himself, but it yieldeth little occasion for pleasant conceits or curious terms, wherefore I must advise all persons of nimble fancy, to forbear reading,*

reading, leaſt it become a kind of torture to them; happy it is for this Diſcourſe, that it came into the World ſo ſeaſonably; for never was there more need of good menagery then now, at a time when Revenues of the Gentry are fallen beyond what could have been imagined of late years, and they are moſt likely to continue ſo, if not to incur a farther diminution. I meddle not with ſmall Families, which are concerned in the myſteries of Agriculture and petty Huswifery, matters no way ſuitable to my mind or experience; and there was no need, for divers perſons of peculiar know-

ledge

ledge in those matters have written of them. But it may be demanded, why I, having been so great a straggler, do undertake to give Rules in Oeconomy? *To which I answer, That at times I have been a Housekeeper a great part of my dayes, and more especially in these my latter years, at which time Men are accustomed to take matters into consideration more maturely, then when distracted with pleasures of youth. Indeed my nature is not so perverse, but I receive great contentment in being beneficial to others, for* In minimis prodesse juvat, *better do*

a little good, then none at all. Neither am I so ill opinioned of this my Brains production, as to think it altogether useless, and therefore such as it is, like a Knight errant, it shall travel about to seek adventures.

Perhaps it may yield assistance somewhere; and so I leave it to its fortune. I expect to be Censured in all, and not to escape in this Introduction, as having said too much of my Self, and too little of Oeconomy *our Subject: But my Face being masked, the blushes cannot appear, and therefore I may content my self to be a patient hearer.*

Obſervations

OBSERVATIONS and ADVICES *OECONOMICAL.*

I.

OUr first Observation shal be touching the importance of *Oeconomy*; wherefore let us bring it to the Balance for tryal. Though a Family (which is its general object) be very small in comparison of the State whereof it is a member, yet is it not like an *Epicurean* atome, un-

unexpoſed to ſenſe, but an aggregation capable of Government, and the good government is of ſuch Concernment as a State cannot ſubſiſt without it; for Agriculture & Manufactures are dependant upon families, and a Nation can neither be fed nor defended without theſe, ſince publick contributions receive their life from them. There were very evident marks of Domeſtical thrift among the Roman Senators in their beginning: and the Noble Venetians now ſubſiſt in their greatneſs by it. True it is, that States having obtained much riches, become ſubject to extravagant Expenſe and Luxury; but theſe exceſſes grow not to their height, till the State come to its declination,

on, as it was with the Romans and Perſians. And now having made our approches, let us give a Definition of *Oeconomy*.

II.

Oeconomy is the Art of well governing a mans private houſe and fortunes, by which appears, that there is no neceſſary Object of *Oeconomy*, ſave an Owner with his houſe and poſſeſſions, but it is ſeldom exerciſed without Wife and Servants. And Children will be deſired for Succeſſion ſake, and as the bond or tye of affection between man and wife; wherefore we ſhall treat of all theſe, and in the firſt place of a Wife, whoſe care within dores is of greateſt importance.

III.

It is an antient *Engliſh* Proverb, That if a man will thrive, he muſt ask leave of his Wife; and thriſt is a matter of no ſmall conſideration in *Oeconomy*. If therefore choyce be made of a Wife, let him uſe as well his Ear as his Eye, that is, let him rather truſt to his diſcretion according to what he hears, than to his affection kindled by ſight, that ſhe may be no leſſe uſeful in the day than agreeable at night.

IV.

IV.

A Jove principium. Let her be of the ſame profeſſion in Religion with her Husband; for between them that agree not to go to Church together, there can hardly be conſent in other things. Neither ſhould ſhe otherwiſe be of too different inclination and affections from her Husband; for if one delight in Company, and the other in Privacy, they muſt live together with as little convenience, as in the Fable the *Swallow* and the *Lark* would have done, whereof one loved Summer and the other Winter. Let her not be

too Young, for unripe fruit yields no increaſe. Not too Old, for fruit paſt its maturity tendeth to putrefaction, and is noyſom. Not too rich in Revenue (eſpecially by a reſerve of a great part in her power) leſt ſhe become too imperious and upbraiding, as giving ſubſiſtence to her Husband. Not too Fair, leaſt like hony ſhe draw Waſps to his Houſe. And not too Foul, for that is not onely unpleaſing, but brings ſhame with it. To conclude, he cannot uſe too much circumſpection, being to give her an irrevocable Eſtate for life in his Perſon. And for advancement by Marriage, let him conſult *Martials* Epigram :

Vx·

Vxorem quare locupletem ducere nolim
Quæritis? Vxori nubere nolo meæ.
Inferior matrona ſuo ſit quæque marito,
Non fuerint aliter fœmina virque pares.

Or thus

Ask you why Wealth in Marriage I not crave?
'Tis that my Wife the Breeches ſhould not have.
The Wife brings leſs in Birth, and Wealth then he,
Or elſe the Man ſhall not her equal be.

V.

A Maſter of a Family being already Married muſt maturely conſider the diſpoſition of his Wife. If ſhe be defective in brain, or naturally given to Idleneſſe, unfit ſhe is to be much uſed in governing the Family. The like may be ſaid of one Laciviouſly diſpos'd; for how improper to be truſted in buſineſſe is one, who deſerveth not to be truſted with her ſelf? And yet theſe will hardly ſuffer themſelves to be excluded; for what is more uſual, than a deſire of power in thoſe who are uncapable of managing it? But if the Wife be

be induſtrious, prudent, and affectionate to her Husband (as ſome ſuch there are) no confidence can be too much for her; for ſhe is ſuch a bleſſing as may ſway the balance againſt very many (not onely good Servants but) Children.

VI.

Our firſt Mother *Eve* was inflamed with a deſire of Knowledge, which cauſed her fall, and begot our miſchief; but her Daughters in theſe dayes affect nothing ſo much as the enjoying of their Will. For the attaining of this they apply themſelves to ſeveral wayes, according to their different conſtitutions

ſtitutions and diſpoſitions. The beſt of them are ſo happy in temper and abilities, as they are able in a modeſt way to propoſe to their Husbands ſtrength of Reaſon for their chief deſires, and theſe ought to receive full ſatisfaction, unleſſe the Husband can convince them with ſtronger reaſon.

VII.

Some others of milder temper ſeek to have their Will by diſcontent upon refuſal, expreſſing it by Tears, and pretended indiſpoſition of Body; and theſe find many times an indulgence, perhaps too often. Some are of ſo fiery conſtitution,

on, as upon denyal they are ready to fly in their Husbands face; and theſe deſerve little encouragement. In this caſe the Husbands Patience muſt be a *Narcotick* to keep him from being too quick of ſenſe, and ſo the fit may paſſe over without Battail, and good uſe may be made of her paſſion, which being troubleſom but in few caſes, may be generally uſefull in obliging Servants ſtrongly to their duty. To prevent Conteſts between Man and Wife, a great Lord of the late times had a pretty way. He would often profeſſe, that he never in his whole life denyed any thing to his Lady; and his meaning was this, that when the matter propoſed by her

her could not be conveniently yielded to, she could not by any importunity wrest any answer from him.

VIII.

But those are of the worst Condition, who free enough from the passion of Anger, are fully bent to have their Will in all things. And as *Tiberius* the Emperour said to *Agrippina* Widdow to *Germanicus*, *Si non imperes filiola credis tibi injuriam fieri.* They think themselves wronged if they be not permitted to have a complete Empire. These are harsh and perverse enough by nature, but they strein theirs

theirs to the height, to become not onely croſſe, but inſupportably ſo, till they obtain their end. They do not apply themſelves to ſtorm the fort, but by ſiege to make the holding of it incommodious, and ſo to cauſe a rendry to them for want of conveniency, as the *French* ſay our *Engliſhmen* ſurrendred *Calais* for lack of Muſtard. The Husband who yields all upon theſe terms, deſerves to wear the Petticoat, having renounced the prerogative of his Sex, and therefore deſerves not the leaſt pitty. Some Husband would uſe the Poet's harſh Complement, and ſay,

Vade

Vade uxor foras, aut moribus utere noſtris.

Or thus

Abroad good Wife, and there new dwelling find,
Or act at home, as I declare my mind.

IX.

Progeny gives a futurity of being, and the word Poſterity may be fitly underſtood in that ſenſe; for the Body (if not the Soul *extraduce*) of Parents hath a partial continuance

ance by the Seed, though not perpetuity. Affection therefore to Children is moſt natural, and the care of them is moſt ſtrictly required of Parents, even in Religion it ſelf, according to the uniform conſent of all Divines. In their Infancy the government of them doth belong to the Mother, and ſo properly, as the Father is as then uncapable of it. The Mothers care of them is as duly theirs, as is naturally the Milk of her Breaſts. Unhappy therefore are thoſe Children whoſe Mother is raviſhed from them by Death during that time, ſhe being ſo obliged to a careful preſervation, as their being loſt by negligence is a kind of Murder in her. And where-

whereas many times after ſuch loſſe of a true Mother, a ſecond marriage brings the Name and not the Nature of the Mother; and ſometimes there groweth a diſaffection to the Children upon a ſecond brood: it then concerns the Father to double his care, putting on as much of a Mother as is poſſible for thoſe of his Sex to do.

X.

Male Children when they become diſciplinable fall under government of the Father, whoſe duty in the firſt place, is to infuſe into them the general Principles of Religion, and then

then as he ſhall be able, to preſerve them from the ruſt of Idleneſs, a certain Bane of Youth. In this he cannot be too ſedulous, for as well the defects, as faults of Young perſons, which are generated by want of good education do juſtly become imputable, rather to their Parents than to themſelves. The Father muſt therefore take into Conſideration his own Condition, which if it be Mechanical may find them employment at home. But if he be of the chief Gentry, as we treat little of others, his Children may be directed unto wayes of a more refined nature, and in my opinion, Parents of ſuch condition are praiſe-worthy who cauſe all their Male Children to under-

take ſome Profeſſion of the more Noble way, whereof this Kingdom affordeth good plenty, as that of Divinity, of the Laws Common and Civil, of Soldiery, and of Phyſick. Neither is Merchandiſe to be contemned, whereunto in forrain Lands perſons of the moſt Honourable condition do apply themſelves. And though the care of Daughters do chiefly belong to the Mother, yet Parents of Eminency ſhall do well to place them fitly and ſeaſonably in Marriage, which the wiſe *Siracides* calls the performance of a weighty matter; yet that endeavour is better ſpared, if the Daughter ſhall be found ſo much better diſpoſed, as to embrace S. *Paul*'s counſel of perpetual Virginity.

Eccluſ. 7.25.

XI.

XI.

Howſoever Daughters are deſigned, either to a Single, or Married life, there muſt be a due preparation called Breeding, of which a word or two. Virginity is a precious thing, but moſt precious when preſerved in a Religious conſideration. It is a perfection that was unknown in the Church of God till Chriſts Incarnation, for the *Jews* did neither enjoyn, nor exerciſe it, but were ſo averſe, as (if the Learned *Selden* deliver truth) thoſe men who did not apply themſelves to the getting of Children (except ſome few men who dedicated themſelves *Uxor Ebr. lib. 1. cap. 9.*

to ſtudy of the *Jewiſh* Law) were eſteemed as bad as homicides, being very great offenders againſt the firſt general Commandment, *Encreaſe and multiply.* But with us Chriſtians, perpetual Chaſtity is moſt commendable; but to oblige themſelves to it is onely proper for thoſe who have the gift of Continence, which is not every perſon, for otherwiſe our bleſſed Saviour, having ſaid that *ſome have made themſelves Eunuchs for the Kingdom of Heavens ſake*, would not have added, *Qui capere poteſt, capiat. Let him receive it who can.* Therefore it may be miſchievous to enjoyn it, which deſerves the Conſideration of *Roman* Catholicks, who are ſaid ſometimes to oblige their Children

Mat. 19. 12.

Children to ſuch a Vow, though indiſpoſed to it. For theſe different Courſes of life there are different wayes of breeding, but in each there muſt be a training up to Vertue and Piety. A Single life is the better part, giving a capability of beginning the heavenly joyes here on Earth, by an uninterrupted Contemplation of the Divine Excellencies. Theſe young Women cannot be too little inur'd to vanity, ſince the true buſineſſe of their life is a purſuance of their dedication, and worldly buſineſſes are but accidental. But the other ſort, which in this *fœce Romuli* or corrupted race of People are thouſands for one, may be permitted (as S. *Paul* ſaith) to *care for the things of* 1 Cor. 7. 34.

this World, that they may pleaſe their Husbands, and therefore it ſeems, that in their breeding ſuch ſtrictneſſe is not required, as in educating the others, neither is vanity ſo much to be declined. From this it followeth, that theſe may aſſume ſome liberty to dreſſe and adorn their perſons, as alſo to exerciſe themſelves in Muſick and other Courtly entertainments. If exceſſe be avoided, and if their only end of ſuch their employment be to give contentment to a Husband. Yet ſuch trifles muſt not be uſed to deſtroy the learning of more neceſſary things, as the wayes of Domeſtical thrift, with the well governing of a Family; much leſſe may they take up ſo much time, as not to leave ſufficient

ent for the performance of Religious duties.

XII.

Enough hath been ſaid to ſhew that Children are a bleſſing to the Parents, yet they may be unprofitable; for the ſame *Siracides* gives it as a Precept, not to deſire a multitude of unprofitable Children; nay ſometimes they prove dangerous, as it was with our ſecond *Henry*, who had many Sons, and moſt of them Rebellious, ſo as before his death he bitterly Curſed two of them who ſurvived him, and never would be perſwaded by his Biſhops to revoke the Curſe. And *David* was no leſſe unhappy in

Eccluſ. 16.1.

his Sons (I except *Solomon*, though he made but ill uſe of his Wiſdom) and this ſeemeth to have befallen him, by his own default, of too much indulgence to them, for in Scripture there is ſuch a Note ſet upon him in the caſe of *Adonijah*; and the ſame may be obſerved in *Eli*, whoſe negligence of reproof deprived his Family of that great Dignity of the Prieſthood. *Solomon* therefore had good reaſon to ſay, *He who ſpareth the Rod hateth his Son.*

1 Kings 1. 6.

Prov. 13. 24.

XIII.

Having ſpoken of Children, I ſhall take the freedom to ſay ſomething by way of Compariſon

riſon between our *Engliſh* Law, and the Civil or Imperial; as they relate to Succeſſion for Inheritance. By the Civil Law every man is capable of having legal iſſue, as well as natural, and may adopt whom he will, though he have poſterity otherwiſe. Theſe adopted Children are as Capable of Inheritance as the natural, ſo as not onely the Childleſſe perſon may provide himſelf of an Heir, but any other man uſe his judgment in chooſing one educated, and of inclination according to his mind. Why this is wholly rejected in our Law, is left to conjecture. Our Lawyers have this ſaying, that God onely makes Heirs, and we know that he can make better choyce then we our ſelves.

Sure

Sure I am, it may well become us to ſubmit to his determination. To this it may be added, that there is not ſo much need of Adoption with Northern people, as with Southern, for we are more fruitful and generative than they. And by Adoption there is a total change of Blood, and a change more certain, then if the Succeſſion were Spurious, or of Baſtards by the Fathers ſide. This is very injurious to Progenitors, from whom Families often receive their Honour and Inheritance, for in the choyce of a new Heir the Father hath an election, but not they, who perhaps may be then deceaſed; and for the moſt part there remains ſome of the Kindred lineally deſcended from thoſe

An-

Anceſtors, who yet become rejected, though numerous, and ſufficiently deſerving. But enough of this.

XIIII.

Now we have digreſſed, touching upon other Laws concerning Children. It may be pardonable to conſider them about Marriage in ſome particulars. The moſt eſſential difference lyeth in two poynts, a multiplicity of Wives, and power of Divorce; for both theſe we muſt acquieſce in our Saviours deciſion, which concludes againſt multiplicity of Wives, and limits the power of Divorce. The *Jews* (ſaving their King and High Prieſt) before

before the Captivity, might have as many Wives as they could maintain; and at this day the *Mahomitans* permit *Poligamy*. The *Jewiſh* King's Dignity cauſed a limitation to him in Marriage; but the *Turks* prerogative exempts him from Nuptials altogether. Oh the vaſt diſtance between ſeveral reſults of Humane reaſon in the ſame matter. I ſay of humane Reaſon, taking the *Jewiſh* Matrimonial Cuſtomes to be grounded not upon Divine Inſtitution, but upon reſolutions of *Rabins* like to judged caſes in our Law. Let us compare *Monogamy* or ſingle Marriage, with *Polygamy*, and ſomewhat weigh the conveniences on either ſide. *Polygamy* is ſaid to be little leſſe than neceſſary,

ceſſary, to Nations deſirous of Empire, as were the *Jews*, and now the *Turks* are, ſince abundance of People is chiefly inſtrumental in Conqueſt; but to this may be anſwered, that no People was ever more ambitious of ampliating their limits, then the *Romans*, nor more deſirous to abound in People then they, as appears by the Priviledge of *Jus trium liberorum*, and yet they never admitted *Polygamy*. It may be added, for *Polygamy*, that a ſingle Wife wants the ſpur to Vertue, which emulation gives where there is more. But Religion is a ſufficient ſpur to Vertue, and the benefit of Emulation may ariſe from the conſideration of other mens vertuous Wives, as well as from

Rivalls

Rivalls in relation to the Husband. But certainly in the *Oeconomical* way, a multiplicity of Wives muſt be very inconvenient, as cauſing many diſtractions and altercations within a Family, to the great diſturbance of the Maſter; for if one Contentious Woman be ſcarcely ſupportable, how muſt it be where there is many, and with power almoſt equal? As to the power of Divorce, Chriſtianity doth not allow it, but in the caſe of Fornication, for impotence produceth a nullity and not a Divorce. But the *Jews* (and *Romans* alſo before they were Chriſtian) had a full liberty to Divorce. This was a great power to the Maſculine Sex, which Women will readily tax as unjuſt, as

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was thought by *Salome* Sister to *Herod*, who to give a president for equality between the Sexes, sent a Bill of Divorce to her Husband, a thing opposite to the *Jewish* Custome. For liberty of Divorce, it is said, that otherwise a man is for life (and without remedy) confined to the inconvenience of a humorous, unquiet, and disobedient Wife; but the fault is our own, for Marriage should never be without full consent on both sides. To conclude, our Levity and inconstancy is such, as the general unhappinesse would be much greater, if every man might be Divorced at pleasure.

XV.

XV.

The next part of a Family that offers it self is the Servants, and of a great Family (for those that are little deserve small consideration) the whole may be termed an epitome of hereditary Monarchy. The Master of such a Family *si parvis componere magna licet*, if we may compare great things with small, doth somewhat resemble the Soveraign Prince, his Children the Nobility or second estate, and the Body of Servants beareth some similitude to the Commons. And this comparison may the better be admitted, because Writers very

very conſiderable fetch their chief argument for Monarchy (as being the moſt natural and ancient Government) from its Conformity with the Paternal, which alwayes ſuppoſeth a Family. Let us ſee how this compariſon is proper. All Power and Office is derived from the Sovereign in a State, and ſo is all from the Maſter in a Family. The Protection and Defence of a Kingdom belongs onely to the King, and ſo of a Family to the Maſter. All the People pay tribute to the Sovereign, and all work of Servants in a Family, whence profit may ariſe, is to the Maſters uſe. Thus far there is an agreement, but in other things a difference. In Monarchy every Subject hath a natural In-

tereſt in his Prince, and the relation is indiſſoluble. But in a Family Servants have no natural intereſt in their Maſter, and the relation is onely indiſſoluble between the Father and his Children. Again, Monarchy is one of the Formes of political Government, and a principal end of all ſuch Government is the whole Peoples welfare, whereof the Commons make the greateſt part, whereas in a Family there is no other deſign or intention then profit and convenience of the Maſter, and his Servants have no concernment of their own in ſuch things as peculiarly belong to the Family. Many other inſtances of difference might be given, but they fully concur in one particular more,

more, which is this, that neither of them can well ſubſiſt withont due ſubordinations, and good order.

XVI.

The firſt Conſideration belonging to Servants is their number, wherein no certain rule can be given, for reſpect muſt be had to ſeveral things, as to the Dignity and Revenue of the Maſter, his number of Children, &c. But it is abſolutely againſt the Rules of wiſdome to erre in the exceſſe. Better it is to have too few, then too many, as well in reſpect of their idleneſſe, which is to be ſhunned as a Rock,

and cannot ſo be in caſe a fit number be exceeded, as alſo in regard of encreaſing charge beyond the Maſters income, a moſt neceſſary thing to be prevented; for what is, or can be more uncomfortable, then for a Maſter to find his Eſtate in a continual ebb or diminution.

XVII.

The next thing to be weighed concerning Servants in general is their condition, which as I conceive, may better be expreſt by the negative then the affirmative. As firſt, that they differ not in Religion from their Maſter, for whatſoever their

their zeal may be otherwiſe, it cannot be exceſſive in relation to a Maſter, whom they think not capable of Heaven and eternal happineſſe.

XVIII.

That they be not much addicted to any notorious Vice, and eſpecially unto exceſſe of Drinking, which for the moſt part (like the Crocadile) grows as long as it lives with the perſon, and is every day more incurable, bringing with it many inconveniences into a Family, as well by ill example as otherwiſe, whereas other Vices in the habit of them, are

not ſo frequent, and not appearing ſo often in publique, miniſter leſſe ſcandal.

XIX.

That they be not affected with any Chronical diſeaſe, which muſt of neceſſity render them unfit for active buſineſſe, ſince they are obliged to a continual obſervation of their health, and in that reſpect are much fitter to be ſerved then to ſerve.

XX.

That they be not noted for extravagancy in the matter of their

their own expence, or much given to Gaming, for both these will need a continual supply, which cannot in any probability be wrought out but at the Masters charges, and the latter of these is deprived of all limits.

XXI.

That they be not disposed to wander much abroad out of dores, much lesse night-walkers, or lodgers out of the House; which last consideration renders Married persons altogether unfit for Service, since they never want just occasion to lodge abroad, and it may be added, that a relati-

on to two families (whereof their own is one) muſt be almoſt as inconvenient, as the ſerving of two Maſters.

XXII.

The Proverb ſaith, *So many Servants, ſo many Enemies*; and properly enough, for there is ſcarcely any waſte in houſe-keeping but Servants or their favourites do fare the better for it, and even the beſt of them do ſometimes build upon their Maſters ruines, as it is ſeen in theſe dayes by Purchaſers of their Maſters Lands. It is alſo no leſſe wittily ſaid, that he who is ſerved by one, hath a Servant; he who by two hath

hath half a Servant, and he who is ſerved by three hath none at all. This is moſt applicable to Maſters of ſmall Families, but in great Families it may poynt out to this Rule. That the care of one buſineſſe be not committed to above one perſon, for otherwiſe when accompt is taken, every ones anſwer is likely to be, that he thought others had done it.

XXIII.

I have thought it ſtrange, that Servants are now worſe then in former ages, and I have been apt to impute it to the iniquity of the times, and to

to degeneration of people from their wonted Integrity, but upon better conſideration I find, that the way of retaining is much altered; for not a full Century of years paſt, Maſters gave ſmall wages, and their Servants expected reward by a good pennyworth in ſome Farm when they were aged. This kept them in diligence, and in a ſtrict obſervance of their Maſter, they having an eye to the reward, which ſtill remained in his power. But now by Contract Servants have Wages equivalent to the Service they are obliged to, and being ſure of that which is agreed upon, they may ſtand at defiance with their Maſter, and not care how perfunctorily they apply themſelves to their duty.

XXIV.

In the choyce of particular Servants much care ſhould be uſed, for reſpect muſt be had to the Employment whereto they are deſigned.

Oeconomy is an Art, and every Artiſt ought to be curious in the choyce of his Inſtruments, and not onely ſo, but to truſt chiefly to his own eye, caſt either upon the whole work it ſelf, or upon thoſe who act in it. He muſt not chooſe a Young Steward, or an Old Husband-man, for the one needs experience to direct, and the other muſt have ſtrength to labour. Every Servant

Servant ſhould alſo have ſome knowledge and particular aptneſſe to the buſineſſe referred to his care. I knew a Perſon of eminence, who having obſerved a diligence and natural promptneſſe in a young man trained up in his Stable, thought him capable of any kind of Service, and a conſiderable Farm being caſt into his hands, he found it beſt to employ this young man as a Bayliff, who anſwered his expectation fully in point of diligence and promptneſſe; but for want of experience in Tillage the Maſter loſt his Seed for divers years; and then finding his errour, he was enforced from that time forwards to uſe a perſon who had been exerciſed in that way.

XXV.

XXV.

In this Nation heretofore there were Villains, Servants by Inheritance, whoſe perſons and Eſtates in Land, were lyable to be diſpoſed of at the will of their Lord, and this continued with us a very long time, but at laſt it was found (and perhaps upon ground of right reaſon) that ſuch a condition did not well conſiſt with Chriſtianity, unto which a natural Servitude is too oppoſite. But in proceſſe of time that precious thing called Liberty of the People, gained ſo much ground in our Laws, as now a Maſter cannot ſufficiently chaſtiſe

ſtiſe his Servant, or put any reſtraint upon him within limits of his Houſe, without incurring a Complaint to the Magiſtrate for breach of the Peace, or falſe Impriſonment, which giveth much preſumption to Servants.

XXVI.

I cannot but mervail, that the *French* ſhould term *England*, *Pugatoire des ſerviteurs*, the Servants Purgatory; ſince all *Europe* affordeth no Countrey where they have more freedom; and I no leſſe wonder, that *Francis Guichiardin*, that excellent Authour in his *Avertimenti*

timenti Civili, taking notice how little Maſters reſpect their Servants, and caſt them off upon every ſmall diſguſt, ſhould more then once adviſe Servants to follow their Maſters example, and to make more accompt of their own intereſts, then of their Maſters, ſince all men are now ſo naturally diſpoſed to ſelf-love as nothing can with-hold them from advantaging themſelves upon all occaſions.

XXVII.

A Steward of the houſhold (ſtiled *Oeconomus*, to ſhew his uſefulneſſe in a Family) is his Maſters right hand in preſence, and

and his Deputy in time of abſence. He hath a general Command over his fellow Servants, and therefore ought to be a man of underſtanding, and ſomewhat of an Auſtere nature, that they may not too far preſs upon him in way of familiarity, but rather ſtand in awe of him. He muſt be of a higher condition then the reſt, which will draw reſpect. And becauſe he is highly truſted with receipt of moneys, he ſhould be poſſeſt of ſome conſiderable Eſtate of his own, that he may be ſufficiently provided to anſwer upon accompt. He ſhould excell in quickneſſe of apprehenſion, that he may readily ſee faults, and as readily give order for the reformation of them. He muſt be full

full of obſervance towards his Maſter, and careful that his Commands be put in execution, as on the other part his Maſter is imprudent, if he diſcountenance his Steward in preſence of other Servants, though he do find him faulty, for ſuch diſgrace will much prejudice his buſineſſe in relation to others of the Family, who may thence be encouraged, to diſpute with him upon every occaſion, and ſo retard the buſineſſe to be done. Laſtly, he muſt be a good accomptant, and not defective in memory, leaſt he injure his Maſter or himſelf in ſetting down Receipts and diſburſements.

XXVIII.

In great Families (for we treat little of others) there are many offices, and a Series of ſubordinations; as a Gentleman of the Horſe, and under his jurisdiction ſeveral offices belonging to the Stable. A Clark of the Kitchin, and under him the Cook with his underlings, and ſo the Butler, &c. and all theſe are to be countenanced in what they ſhall juſtly command to be done by their ſubordinates. Here the Maſter ſaith *Go*, but in ſmall Families eſpecially in the Countrey, the Maſter may ſay *Gow* (as we phraſe it in *Eaſt England*) or go we,

we, implying that he will accompany them. When *Go* is ſaid, the Command is executed, but with ſome uncertainty, becauſe the buſineſſe paſſeth through divers hands, but *Gow* doth the buſineſſe immediately, and with ſurer effect.

XXIX.

Though the Wages of Servants (together with their Diet) is ſuppoſed to ſet the balance even againſt their ſervice to be done, yet they do ſo overween their own merit, as when they have long reſided in one Family they are apt to become remiſſe in their Service, and make no difficulty

to say, that being old Servants they ought to have an indulgence. Upon this ground divers persons have taken a resolution, not to keep any Servant for long continuance, except a Steward, and such as are necessary about their person, and this hath succeeded well with some of them, but others have been unhappy, falling into great losses by unfaithfulnesse. And the danger in this kind seemeth great, for how can it be, but in frequent changes some must offer Service coming with foul intentions.

XXX.

Some Masters there are, who never seem more displeased, then when they find much agreement and quietness among their Servants, fearing least there may be a consent in them to cheat their Master; and thinking also, that when they quarrell they will be apt to accuse one another, if any thing be amisse. But certainly when there is continual disagreement and strife, it must be a great *remora* to them in the performance of what is to be done, and few there are, who hold it not the highest baseness to accuse a fellow-Servant.

XXXI.

The induſtry of a Servant is not more uſeful in any office then that of a Gardner, who beſides his care in Gardens of pleaſure, by his improvement of the Orchard and Kitchin Garden may bring great plenty with little charge to the Kitchin, and ſo by conſequence to the Table, from which ariſeth the chief honour of Houſe-keeping.

XXXII.

The Porters care is alſo of great uſe in a Family, who ſhould

ſhould be a man ſomewhat aged, that he may be endued with patience, to give attendance at the Gate, and take accompt of all ſtrange faces who ſhall deſire entrance, and eſpecially of ſuch as by Habit or Countenance give any the leaſt ſuſpicion, for it is moſt uſual to ſuffer by ſuch admittances, but moſt of all in City dwellings. And this Officer ought conſtantly to ſee the Gate made faſt in due time at night.

XXXIII.

And ſince the well ordering of a Table gives ſo much honour to a houſe-keeper, the offices of Clark of the Kitchin

and of Cook, cannot but be of great concernment. That of the Clark to provide and appoint what is to be uſed, and of the Cook to dreſſe it, and eſpecially the Cooks office, which makes me call to mind how in the Family to which I have relation, there was a time, when notice being given of very extraordinary Perſons to come to Dinner, and the warning being ſo ſhort, as there was no time to fetch in Achates fit for ſuch an Entertainment; the Cook who had been trained up at Court, was ſuch a Maſter in his Culinary way, as by well ordering of our ordinary Proviſion in making and well ſeaſoning ſeveral Diſhes of one ſort of meat, he furniſhed the Table, ſo as it gave great

great ſatisfaction to the Gueſts, and cauſed little leſs then a wonder in us.

XXXIV.

The ſecond perſon in a Family is the Wife, who if ſhe be induſtrious, and prudent, flies at all within dores, and pitty it is that any obſtacle ſhould be met withal, which is well illuſtrated by the Queen at the game of Cheſſe, where the King, or Maſter, keeps his gravity by going but one draught at once, but the Queen as his Lievtenant, is not limited for way, ſince ſhe hath power to march every way, nor for diſtance, ſo as ſhe keep within compaſſe of the Cheſſe-board, which

which you may underſtand to be the Houſe or Family.

XXXV.

Common uſe hath made the governing of Diet and Houſholdſtuff ſo proper to the Wife, as a name of reproach is framed for ſuch Husbands, as ſhall interpoſe in thoſe matters. But that which is hers moſt particularly is government of Females within the Family, and good ordering of them is ſo neceſſary, as all that is neat depends upon it. They have one good quality wherein Men-Servants are defective, which is, the keeping themſelves conſtantly within dores. And ſo many things beſides are done by

by them with more perfection then by men, as it ſhould be in that of Women-Servants, if I would exceed my number in any kind.

XXXVI.

Having in the laſt Article intimated the *Oeconomical* vertues of Women, it would be injurious to them not to mention one of them in particular. It is their attaining of a moderate skill in Phyſick and Chyrurgery, attended with their providing of Simples and other materials, as alſo their due preparation of them at the Still and Fire-hearth, and the exerciſe of that knowledge where need requires. This is

a good fruit of Charity and of good advantage, as well within dores as without. And though it be much exclaimed againſt by Profeſſors in thoſe Arts, yet can it not be improper for the Sex, ſince the Prophet *Samuel*, reckoning up the ſeveral Tyranical oppreſſions that ſhonld fall upon the *Iſraelites* under their ſo much deſired Kings, doth particularly expreſſe the taking of their *Daughters to be Apothecaries*, for ſo our old *Engliſh* Tranſlation renders it; and the word *Unguentarias* (uſed both by the vulgar Latine and *Tremelius*) is not much diſſonant. Much good ariſeth to poor people by the application of ſuch ordinary remedies, and it is of more certain benefit, then the deal-

1 Sam. 8. 13.

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ing about Cures of extraordinary conſideration, whereof obſerving the uncertain (and ſometimes dangerous) event, ſome have taken occaſion to doubt, whether there come more good, or harm, by thoſe Arts in ſuch difficult Cures.

XXXVII.

The Children, though of full growth and underſtanding, are not to meddle with buſineſſe further then they are called to it by their Parents. In my own thoughts I blame ſuch Parents, as make their Son and Heir an abſolute Stranger to their Eſtate, though perhaps it may be reaſonable enough towards an Heir remote in Blood.

Blood. I was told by a Noble man of great Fortunes, that his Father, even to his Death, did ſo affect to keep him in darkneſſe, as he would take offence, if his Son upon any emergency made enquiry concerning the leaſt part of his Eſtate. It cannot be, but by that means the Young man was expos'd to much abuſe, when he came to be owner. The inclination of my Father was clear other; for as ſoon as my years gave me Capability, he not onely acquainted me with matters of his Eſtate, but would ſometimes take my advice, and frequently make uſe of my endeavours, which was the way to give me not onely experience in thoſe matters, but ability for buſineſſe in general.

XXXVIII.

XXXVIII.

The Maſter hath a kind of Paſtoral charge within his own Family, and ſhall do well to take order for the external and publick Service of God there twice a day, and in caſe any of the Servants (eſpecially thoſe whoſe buſineſſe lyeth within doors) be negligent to give attendance at the Chappel or other place aſſigned for that duty, he muſt either by himſelf, or his Chaplain, who is his ſubſtitute, *in ſpiritualibus*, if he have one, reprove them for it, and ſo for ſcandalous courſes that any of his Family ſhall give themſelves over unto.

XXXIX.

XXXIX.

There was a piece of managery heretofore which is now wholly out of uſe, and yet might be beneficial. It is the having of a Wardrobe in conſiderable Families, wherein was kept ſuch Houſhold-ſtuff as ſeldom came into uſe, and there was alſo preſerved all the old Veſtments of the Maſter and Miſtris, which had been any thing coſtly. This was a Storehouſe, out of which might be taken at any time materials, towards the making of new houſe Furniture, and Saddles, or ſuch like things, but now it is grown a ſhame with us, to preſerve any ſuch frippery, as they call it.

XL.

XL.

Having in the laſt Obſervation mentioned Veſtments or Apparrel, I cannot think it improper in this place to take that matter further into conſideration. The moſt natural uſes of Apparrel are theſe, to defend againſt the injuries of Weather, and to be a Covering for the obſcene parts of the Body; which laſt was the occaſion of our Father *Adams* firſt piece of Clothing by Fig-leaves. But certainly it may alſo be uſed for ornament, or elſe our Saviour would not have ſaid, that *ſuch as wear ſoft Cloathing are in Kings Houſes*; nor S. *Paul* have ſpoken of beſtowing *more*

Mat. 11. 8. 1 *Cor.* 12. 23.

abundant honour on thoſe members of the Body which we eſteem leaſt honourable. Exceſſe in bravery of Apparrel cauſeth much waſte, and therefore ſome Rules ſhould be given to prevent it.

There can be little ſaid in general, the condition of perſons being ſo different in reſpect of Age, Quality, *&c.* As for thoſe who are aged, eſpecially in a retired way, they cannot be too moderate, for much vanity and great age ſhould be incompatible. Moſt indulgence is to be afforded to people in the flower of their age, who may find advantage many wayes by adorning their perſons. I knew a Noble-man whoſe courſe was this, to apparrel his Daughters in very

plain

plain Habit till they became Marriagable, and then he trimed them one by one in Garments of more coſt, which ſucceeded very well, all of them being ſeaſonably and fitly diſpoſed of. The ſame courſe may be proper for Male Children, and the way is not irrational, for perſons ſo trained up will return with leſſe reluctation to plain attire, if need be. In the general, it is a good Rule, to defer the making of new Apparrel as much as may be, which at the long run becomes a great ſaving of charge. And on the contrary, thoſe who muſt have many Suits of Clothes at the ſame time, find themſelves at great loſſe, ſince the Faſhion cannot but alter, before ſome of them have had their full

wearing. That wiſe and frugal People, the *Venetians*, have a way to diſtinguiſh the quality and degree of perſons by the form and not the bravery of their Habit, which of neceſſity muſt become a great advantage to their State in general. But the wiſer part of every Nation muſt ſubmit it ſelf to the common uſages of the whole; yet prudence ought to be ſhewed in affecting rather moderation then affectation; for men are not ſooner concluded to be defective in judgement by any thing, then by their Apparrel; and moderation is incomparably the beſt governour of expence, and no leſſe ſo in this, then in other particulars.

XLI.

XLI.

The Maſter (and not onely he, but his Steward) ought to govern as much by Example, as by Command; for how indecent muſt it be, for a man to reprove another for exceſſe of Drinking, or any other habit of Vice, whereunto he himſelf is given over, *Longum iter per precepta, breve per exempla*, the way by Precept is long, and that by Example ſhort. And if the Example of Superiours be attractive, up the cragged rock of Vertue, it cannot be imagined, but our courſe after them will be ſpeedy and ſomewhat tending to precipitation, on the ſmooth down-hill of

Vice, when we are ſpurred forwards by our own depraved inclinations. Such perſons as are Leaders had need be very cautious in the choyce of their way, ſince they have no ſmall ſhare in others faults

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XLII.

It is a common precept, that the Maſter of a Family muſt be laſt in Bed at night, and ſooneſt out of it in the morning; for ſo he may ſee good order kept, and that the Servants not onely attend their buſineſſe, but obſerve fit times for it. Yet in great Families the Maſters dignity is ſuch for the moſt part, as that, and other perſonal activities, are fitly transferred to the Steward. XLIII.

XLIII.

The Maſter ſhall do well to take his Stewards Accompt once in a Year at the leaſt, and to be very punctual and curious in it, or ſeem to be ſo. This is good alſo for the Steward, for by that means he may the more eaſily ſatisfie his Maſter, as to particular disburſements, and the Maſters ſeeming care, will make the Steward fear to be diſcovered, if he uſe any underboard play.

XLIV.

Maſters of Families are much favoured in our Law, for their

houſes are termed their Caſtles, and have the priviledge not to be forced by publike Officers, but in proſecution of high treaſon, felony, preſent breach of the peace within dores, and ſome other extraordinary caſes.

XLV.

The good government of Families is very profitable to the Prince or State; for Servants well trained up in obedience, and free from Idleneſſe, become good members of the Common-wealth, and none more fit for Soldiers then they, but eſpecially thoſe of the better ſort, who by their breeding attain to a kind of generoſity of ſpirit, which renders them

them moſt fit for the Martial profeſſion; and I am fully perſwaded, that the great actions performed by our Kings in forrain Countreys heretofore, were chiefly acted by the Nobility and Gentry, who being obliged by tenure of their Lands to attend their Prince in perſon, carryed with them their Servants, and theſe had not their heart ſo much at a home of their own, as members of the Traind-Bands in our dayes.

XLVI.

It is neceſſary for Fortreſſes and Families to have a years proviſion before hand, the firſt to be in readineſſe for Siege, and the latter to prevent loſſe by a year of Dearth but as well in

in Corne, as in moſt other proviſions of ſtore within dores, the damage will be very great, if ſufficient care be not taken in cuſtody of them.

XLVII.

Money is ſaid to be the Sinew of War, and it is little leſs in the way of *Oeconomy*, for if the Houſholder have not money in hand he muſt bear much loſſe. Proviſions will almoſt double their price, if they be not bought in due time, and in fitting place, for being taken up upon truſt, they muſt be had of ſuch perſons as make a trade of buying and ſelling, whoſe manner is to work upon the neceſſity of others, and they

they will be ſure to have great advantage by laying out their Money. Beſides this, if the Family be reſident in the Countrey, our Maſter will find that ſuch Lands as he keeps in hand will frequently want ſtock, which muſt be accompanied with great prejudice.

XLVIII.

Some perſons are ſo Rich, as they have many places of reſidence, *& Romæ Tibur amant ventoſi Tibure Romam*, theſe are delighted in variety of habitation, ſwimming in plenty, and may do well to change often, having no need to be frugal; but our thrifty Maſter of a Family ſhall do better, to keep

keep conſtant to his chief habitation, unleſſe the change afford him ſome certain and conſtant opportunity of gain, for no place can afford him otherwiſe ſo much advantage, as that where much time hath yielded means to ſettle things with convenience for habitation.

XLIX.

I have alwayes thought it a moſt uncomfortable thing to keep Houſe in ſo ſparing a manner, as to pinch the belly of Servants; and ſome I have known, who doing ſo have yet waſted the greateſt part of their Patrimony. Hoſpitality hath ever been a great honour to this Nation; and certainly it

it is accompanied very far with Gods Bleſſing. And ſo thought King *Charles* the firſt, who being told of a Noble mans Eſtate much waſted by Houſekeeping, could not give credit to it, but attributed the decay to ſome other extravagancy. I have been informed of a Gentleman of the times little foregoing mine, who had been a great Traveller in *Italy*, and was very expenceful, as well in Apparrel, as in other matters of parade; but for Houſe-keeping ſo great a Leſinante or Miſer, as it was his uſe to keep but one Meal a day, and to hold it about three in the afternoon, pretending that he did it for health. By this means he kept off all Company from eating with him, and made it

ſo

ſo uſefull as to bear out his other exceſſes without impairing his Eſtate.

L.

Having in the laſt Obſervation taken notice of a Bleſſing upon Hoſpitality, I think it fit to conſider, how that happineſſe may be procured. I conceive the readieſt way to obtain the Bleſſing may be, to take care ſufficient for relief of the poor neighbourhood, and beſt it is to appoint ſet dayes and times for it, with a method in the doing, yet ſo, as the ſet time and method do not any whit diminiſh the proportion fit for them.

LI.

LI.

It is a good Rule in Houſe-keeping to obſerve faſting days according to the Law; for much good ariſeth thence. It becomes a great encouragement to the Trade of Fiſhing, by which Shipping is much encreaſed, and many Mariners are bred and maintained, whereof no Countrey hath ſo great need in the way of defence as ours; Abſtinence conduceth much to the confirmation of health, and the breed of Cattel being a great part of the Kingdoms ſtock is ſpared by that means. But the obſervation of this conſtitution may the better be thought reaſonable,

ſonable, becauſe there is no other particular (to my knowledge) either commanded or reſtrained within a Family by the publike Magiſtrate.

LII.

Alike to that of Faſt dayes is the conſideration of obſerving Feaſts (for between theſe the oppoſition is ſo far relative as they ſhould anſwer one another) and the latter is no leſſe fitting in a Family then in a State, for chearfulneſs and plenty in Diet cauſe labour to be undergone the more willingly another time, which may appear the better, ſince the wiſdom of *Legiſlators* have made Lent but an attendant upon Eaſter,

Easter, and each Vigil Fast upon his relative Feast. I speak not of occasional Feasts, for to have these too frequent consisteth not well with the Rules of frugality. Yet sometimes even the Miser will have his feast famous for excesse.

LIII.

As good it is, to observe set hours for publike Meals, and for going to rest; for by that means Servants know their proper times allotted to their businesse; meat is the better dresst and served in, and night disorders are much prevented, whereby there comes not only great wast for the most part, but danger by fire.

LIV.

Some have a way of diverſifying their Diſhes according to ſeveral dayes of the week in a conſtant courſe, and this not only affords variety, which is pleaſing to Nature, but gives much eaſe to the Miſtris of the Family, who hath ſo much leſſe trouble in appointing what ſhall be dreſt

LV.

In houſhold expences care would be taken not to have the exceſſe in ſuch things, as require money to be immediately disburſed, and eſpecially in thoſe that drain the King-

Kingdom it ſelf of bullyon, as Wine, dried Fruits, Sugar, Spices &c. but rather in Commodities which ariſe originally upon the Maſters own land, as of Cattel there bred, Corn of growth upon the ſame, &c. or at leaſt of ſuch, as are improved there, as Cattel bought and fatted.

LVI.

Nothing (as I conceive) can be fitter to cloſe up the Advices to a Houſholder for that which is to be done within his Houſe, then to put him in mind of filling his petty Magazines in due ſeaſon with thoſe proviſions of ſtore which are neceſſary. Theſe branch themſelves

ſelves into ſo many particulars, as here can be no room to ſpecifie them, but ſo it is, as the very life of domeſtical frugality conſiſteth therein, and as to theſe, if occaſion be not taken by the foretop, it will be little leſſe then impoſſible to make theſe proviſions at all, eſpecially in a Countrey Family. And whereſoever the Family is, the Supply muſt otherwiſe be wrought out with infinite loſſe. Our Maſter therefore muſt not ſlumber in ſuch matters, leaſt his experience be too dearly bought.

LVII.

Moſt of theſe Obſervations do chiefly concern Houſe-keeping in the Countrey; and it is not

not unreaſonable to have it ſo; for the moſt conſiderable hoſpitality is held there. Families in the City are generally leſſe, and being ſo, the care of them muſt be leſſe alſo. Yet the principal conſideration taketh place there, which is the diſpoſing of money, all being there bought with the penny, ſo as he deſerveth greateſt commendation who hath the beſt faculty in ſpreading his ſhilling, as *William* late Earl of *Bedford* was wont to ſtile it, by which is meant a making of the beſt appearance with leaſt expence.

LVIII.

We have already mention-

ed Villains Servants by diſcent or [illegible], and have approved of their abolition among us Chriſtians; But there is another kind, termed by Writers in politicks *Servi natura*, who are endued with extraordinary ſtrength of body, but altogether defective in point of underſtanding. Theſe receive advantage by being Servants, and may be of good uſe in a Family, if labouring in body be neceſſary there; but I altogether diſapprove of that uſe, which is made of them by great Perſons turning their defect of Nature into ſport. Theſe do not much increaſe charge, as ſerving onely for Victuals and Rayment, and excel Beaſts little in point of Reaſon, or in any thing elſe, ſave their outward

ward figure, and in that they have an immortal Soul, happy in being innocent, and poſſeſt of leſſe malice, then appears to be in ſome Beaſts.

LIX.

That famous Lawyer Sir *Edward Cook*, would often boaſt of it, as a matter of prudence, *That he had never caſt his Penny into the Water, nor dipt his finger in the Mortar*; meaning that he had never been an adventurer at Sea, nor yet a Builder. I confeſſe that Building magnificently is a great honour to the Kingdom, and in that reſpect deſerveth all encouragement; but it is fit either for perſons of very eminent

Eſtate, or for great getters as *Cook* was; but our *Oeconomiſt* takes it for a Rule, not to diſburſe any conſiderable ſumme, but where he may either find great profit in a return, or a prevention of a future expence, and therefore he uſeth expedition in neceſſary repairs of his Houſing already built, for delay in that matter doth encreaſe charges beyond expectation.

LX.

It hath been obſerved as a great unhappineſſe to our Nobility and Gentry, that generally they are over-houſed. This muſt be meant of Capital Houſes in the Countrey, for Buildings in the City are clear-

ly

ly matter of advantage and profit, becauſe they may be rented out; as for the other, the obſervation is true in both parts, for the Builders of ſuch great Houſes were perſons either of waſt, or riſing fortunes, and they contrived their Manſions to be fit for their preſent or approaching condition, and no man will doubt, but Eſtates are much diminiſhed, and likely to be ſo more and more.

vast

This puts me in mind of him who when his Kitchin was found fault with, as being too little for his Houſe, anſwered, that the littleneſſe of the Kitchin had made the Houſe ſo great; and contrariwiſe, where there is a very great Houſe and a ſmall Eſtate, we may for the moſt part ſay, that the great Houſe

Houſe hath made the Eſtate ſo little; for it is like to great Perſonal titles, cauſing the owner to hoiſe up more Sail, then the bottom can bear, which draweth on his Ruin. All men know (and ſome of us by experience) the great charge of fitting a large Houſe, and keeping it in ſufficient repair, together with the uncomfortableneſſe (and ſeeming ſhame) of living there attended by a ſmall Family, ſo as it is hard to give advice to perſons in ſuch condition, eſpecially if they be fettered ſo as they cannot tranſplant themſelves, yet they may be wiſhed, rather to affect (and diſpoſe themſelves to) the *Italian* humour of living in a Pallace with ſmall retinue, then to our *Engliſh* inclination

nation of abounding in number of Servants, with the inconveniencies appendent to it, and the observation may also give a Caveat to rich persons, that they use not too much excesse in Building at their chief Habitation for their posterities sake.

LXI.

Though it be out of the circumference of our Circle to consider the niceties of Architecture, yet we may give some touches upon the difference, in point of convenience, between Building modern and ancient. The old way of building was, to seek out places sheltred from Wind (unless it were for a Castle) and to make thick Walls with

with ſmall Windows, covering much ground with houſing of moderate height. About the beginning of Q. *Elizabeths* Raign they began to enlarge their Lights, and of late the Buildings are made high with great Windows, and much uniformity is affected, after the *Italian* manner. I conceive this fitter for Cities, where ground is ſcarce and Houſes ſtrengthen one another being joyned, then for the Countrey, ſince to be expos'd to Tempeſt is ſo great an inconvenience, eſpecially where the ſcituation is choſen high for proſpects ſake, as is now uſual. Beſides this, the Hall (or baſis of Hoſpitality) is either wholly left out, or ſo contrived as to be without Chimny or Fire-hearth, which in

in Winter time ſhould draw Company together, and give chearfulneſſe to a Family. Great Staire-caſes are alſo affected, which fill a houſe with noyſe, and uniformity doth often deprive us of inward Rooms, and of Cloſets, with other little retiring places. Theſe conſiderations and ſome others make me leſſe forward, then the generality, in crying down the pretended ruſticity of our Anceſtors; yet I muſt confeſſe, that not only Beauty both inward and outward, but even the faſhionableneſſe of Building is to be deſired, where it may be attained with convenience, but certainly convenience ought to give the rule. And ſo I leave the matter to be taken into further conſideration by others of better

better judgment who have more ſpace for it.

LXII.

It is a rule in Menagery, not to entertain many Workmen by the day, nor Women to aſſiſt thoſe of the Family within doors; but in great Houſes it is impoſſible to avoid day-men, ſince there is ſo much uſe of them about repairs, felling and making up of Wood, and ſuch like matters. All therefore that can be done, is to decline them as much as may be, by removing the occaſion. And when ſuch are ſet to work, the Steward ſhall do well, morning and evening, to take accompt of what is done, by which means

means they must either be active in their business or run hazard of loosing employment afterwards.. When any of the Servants are to work abroad, the same diligence is to be used in appointing what is to be done, and in taking accompt of it.

LXIII.

It is certain that Families of Noblemen are clean other, then they were antiently; for within memory of some yet alive, it was usual for persons of the inferior Gentry, to put their Sons into such service for breeding, and it succeeded well, saving unto them many a penny, which would have been spent

ſpent by ſending them to *London* out of remote Countries, and in maintaining them there; to this purpoſe may be related that which happned in the Family of *Robert Dudley* the great Earl of *Leiceſter*, and this it is. As he was ſitting at his Table with many other Noblemen, a Letter was delivered to him, whereby appeared that an Earl was dead whoſe Heir ſerved him in his Houſe, being ſomewhat remote in blood from the deceaſed, whereupon he called the Gentleman to him, and acquainting his Gueſts with the Letters ſubſtance, made him preſently to ſit at the Table above himſelf and many other of the Lords.

LXIV.

A new Married couple, if they be young, ſhall do well not to engage themſelves in Houſe-keeping too ſuddenly, but to Sojourn with their Parent, or ſome other Friend, for ſome years, that they may have time to obſerve what order is to be held, and to provide themſelves of Houſhold-ſtuff, and of other utenſils, in ſome meaſure, for otherwiſe they will be like freſh-water Soldiers going to a Military Command, before they are fitted with Arms, and underſtand the uſe of them, or what belongs to the exerciſing of their Soldiers.

LXV.

When the Heir becomes a Married man and Master of a Family of his own, yet sometimes the Parent thinks his Sons presence so necessary to him, as he will summon him again to Sojourn, which must be inconvenient, unlesse the Son hath brought himself by improvidence to an impossibility to live by himself. This I know by experience; for having many Children I was called home by my Father several times, who finding the inconvenience of two considerable Families in a house, returned me as often to my own home, which was not onely a doubling of charge, but

but a very great hinderance to me in my whole courſe.

LXVI.

A conſiderable Family ought to be furniſhed with Houſhold-ſtuff accordingly; but it is far from neceſſary to have it wholly modern (or *a la mode*, as they call it) as it was with an Earl whom a friend of mine found giving direction for taking down his hangings and ſome other ſtuff, which were decent enough, my friend asked why it was done, and his anſwer was, that they were out of faſhion, and he would put new in their place. Upon this ground a Perſon of quality muſt change his furni-

ture every ten years, for in or near that time the fashion changeth, and the same may be a motive for a House to be pulled down, and a new one to be set up in its place, as many have done, who were well housed before.

LXVII.

Now we are come to look abroad, I wish our *Pater familias* would take into consideration the situation of his Mansion-house, together with the Conveniencies and Inconveniences of it, that by his industry he may remove what is offensive, and add what may yield advantage; for it argueth want of prudence, either to sit under an inconvenience, where

where it may be removed, or to bear a defect where it may be ſupplied. But by no means would I have him to fall out utterly with his Habitation, for it is an old note, *That few perſons thrive in the world, who quarrel with the antient Seat of their Progenitors.*

LXVIII.

If there be any receptacle of impure water near the Houſe, which may render it unhealthful, I ſhould wiſh him cauſe it to be drayned; for nothing is ſo precious as health, yet the proviſion of Fiſh is ſo neceſſary towards houſe-keeping, as he ſhall do well to make Fiſh-ponds at convenient

diſtance if the ſituation will bear it, and how neceſſary it is to be furniſhed with Fiſh may appear by the placing of Religious Houſes antiently, which were for the moſt part ſet near to running waters, ſo as they ſeemed more ſtudious, to enjoy plenty, then to preſerve health.

LXIX.

Our Law makes it waſt, to cut down high Trees (though they be not properly Timber) ſtanding for ſafeguard and defence of a Manſion-houſe, though it be done for neceſſary Reparation, yet many hold it unhealthful, to ſuffer a Houſe to be choaked up with Trees, in

in regard that the Air wanteth free paſſage; the choyce of a fit diſtance may reconcile this difference: But in theſe daies people are ſo diſpoſed to quarrel with Timber, as there ſhall need no advice to fell Trees about a Houſe.

LXX.

A Cony Warren yields ſo conſtant Diſhes to a Table, as it is very fit to be had, where the Soyl will bear it. A Dove-houſe is as requiſite, and though to have a Park about a Houſe be not generally eſteemed a point of good husbandry, yet to a perſon of the higher condition there can be no great loſſe in it, lying ſo convenient-

ly, and the pleaſure is very great, not onely in ſight of the Deer, but in having ſo much Paſture-ground at hand lying open for riding, walking, or any other paſtime.

LXXI.

To govern the Plow was an Entertainment uſed by the *Roman* Senators; for *Quintius Cincinnatus* was called from the Plow to be Dictator, which Office was endued with the Soveraign Power for a time; but it was in the Infancy of that State, when their Territory was ſmall, and their Nobility not great; but as for our Maſter of a Family, I ſhould not adviſe him to uſe Tillage farther

farther then his houſhold neceſſities require, for Gentlemen, who cannot attend thoſe employments in perſon, muſt be great looſers by it, Servants for the moſt part being perfunctory in thoſe Services, which lie out of their Maſters view.

LXXII.

I ſhould not adviſe a Gentleman to keep any of his Farms in hand at great diſtance, to prevent diminution of Revenues; for if there be loſſe in Tillage at home, the damage of neceſſity muſt be very great far off. He ſhall therefore do much better, to abate Rent in a moderate proportion, which courſe is confirmed to me by my

my own experience, for I have alwayes found moſt comfort, where I have let good penny-worths, otherwiſe our Farmes are now and then thrown up into our hands (as the Countryman calls it) by which means more loſſe is contracted in one year, then abatement of Rent would ariſe to in many. And Divines will alſo have it, that Gods Bleſſing doth not accompany ſuch perſons as are too hard to their Tenants.

LXXIII.

A great unhappineſſe it is to the Nobility and Gentry, that they do not meaſure their expences, ſo as to keep them ſomewhat under their annual Re-

Revenue, by which being done they may continue a fair ſubſiſtence, and not otherwiſe. They conſider high living as a great happineſſe, and the leaſt diminution of pomp, as a great diſhonour, which cauſeth them to continue their waſtful way, preſuming of a ſupply to come to them out of the Clouds. This is no leſſe then folly, yet thoſe may deſerve ſome pitty, who have not put themſelves into that height, but were left in it by their Parents. For this the remedy is eaſie, for common prudence forbids all men, to continue in a conſumptive condition, without abſolute neceſſity, and therefore much better it is (though it give occaſion of diſcourſe to the people) to ſlack ſail betimes by a re-

reduction of the grounds of their expence, then to be diſhonoured at laſt totally, by a ruine which might have been prevented in a reſolution maturely taken. And let them not think themſelves diſhonoured, for there is no juſtification ſo ſure, as that which is built upon neceſſity.

LXXIV.

There is one great danger which hath not yet been touched, and it is this; That houſekeepers upon their firſt ſetting up, either are already in debt, or by providing of neceſſaries contract a debt, which in the beginning is ſmall, but too eaſie to be encreaſed for want of experience

perience, ſo as at laſt they become enrowled in the Uſurers Books. This groweth unawares to a maſſe, which like a Cancer ſo eats into the Eſtate, as ere long the very heart of it is in danger; this with other ill managery becomes the ruine of much Gentry, for men are generally ſo unapt to think of a leſſening, as they can hardly find any particular, that may be ſpared for ſale. But I muſt adviſe our owner, above all to remedy this in good time, though it be by a fell of Timber, or by ſelling of that which may ſeem precious; for as the *French* men ſay, *Pays gaſté vault mieux que pays perdu.* It is better to be Maſter of a waſted Countrey, then of none at all.

LXXV.

LXXV.

Another danger there is, which though not to the generality, yet is very deſtructive to ſome, and it is a being engaged to Law Suits.

An itch of being obſerved to prevail in matters of difference between Neighbour and Neighbour is too frequent, even with ſuch as are not obſerved to be much bent to the having of their will, but with wilful people it ſurpaſſeth any other pleaſure. This is a very chargeable entertainment, and bringeth bitterneſſe in the end, for ſuch buſineſſes are for the moſt part concluded with little advantage to any, but the Lawyers;

yers; it is therefore much more convenient (or rather Christian) to make an end speedily by Reference, or mediation of Friends, which is the course whereunto I would advise our House-keeper.

LXXVI.

The point of non-residence at the prime Mansion house is of so great importance, as the chief (or at least the most probable) cause of it, may deserve consideration. I take it to be the abhorrence of Solitude, unto which the Countrey life is alwayes subject, and in a very high measure but especially in the conceit of those of the best condition, who have been

been conſtantly uſed to much converſe, and who cannot with the leaſt contentment apply themſelves to Rural buſineſſes. I confeſſe that Melancholly muſt be prevented; for nothing can be more miſchievous, and therefore they muſt entertain themſelves with ſuch delights, as may beſt quadrate with this courſe of life, ſo new and unaccuſtomed.

LXXVII.

It was an Obſervation of my Fathers (and perhaps printed in his Foreſt) whereof I may borrow the ſubſtance, and this it is; That the *Engliſh* Gentleman can hardly be proſperous in government of his Eſtate; for

for whereas the Genius of ſome other Nations prompteth them to particular exceſſes; as the *Italian* to curioſity of Houſe and Furniture; the *French* man to bravery in Habit of Clothes and other matters of Parade, as abundance of Pages and Laquays, *&c.* And the *German* to variety and exceſs in Drinking; but they are all frugal otherwiſe. Our *Engliſh* man affects all theſe together, as alſo that of our own, which is, a number of Menial Servants, and great plenty in Diet. Of this I ſhall make no application, but ſay concerning the Obſervation, *Valeat quantum valere poteſt.*

LXXVIII.

I have converſed much heretofore in the Family of a Nobleman of great fortunes, who having many Children, would never ſend any of them to travel beyond Sea, giving for a reaſon, that the ſeeing of ſo great variety and ſplendour, made young men diſlike their own native Countrey and place of Habitation. The truth is, it proveth to be ſo too often, but as I conceive, the inconvenience ariſeth from the perſons diſpoſition and not from travel, for it is not ſo with all Travellers; neither is there reaſon for it, *England* being ſupplyed with all neceſſaries of its own

own growth; nor is it deſtitute of matters of Ornament and Splendor. In many things we fall ſhort for curioſity and beauty, but in other things we exceed our Neighbours; as particularly in our Univerſities, which have no parallel, and *London* falleth not much ſhort of the greateſt forrain Cities. Beſides this, our ſituation is ſuch, in reſpect of the Sea, as we are not in want of curious Wines, and ſuch delightful commodities. But to ſhew fully how prevalent the perſons diſpoſition may be, the ſaid Nobleman gave breeding to his eldeſt Son, with charge extraordinary, at our Court and chief City, where vanity ſo far prevailed with him, as afterwards he beame the wonder of thoſe

dayes, contracting a Debt greater then ever was known, by a perſon having little or no Eſtate of his own, for a foundation of ſecurity.

LXXIX.

Of Countrey delights, Study may deſerve the firſt place, whereby our Gentry may in ſome ſort converſe with perſons of the greateſt rank and wiſdom. It were needleſſe here, to diſcourſe upon the excellency of that Entertainment, which is ſo much treated of every where. In all wayes whereby delight is ſought there muſt be variety, and therefore thoſe Families enjoy a great advantage in the way of ſatisfaction, which

are

are furniſhed, and inriched with plenty of good Books. There can be no direction given, for choyce of Authours, to thoſe who ſeek pleaſure in Reading, for different perſons have different inclinations; but if reaſon might be our guid, I ſhould adviſe our Gentleman to the ſtudy of Hiſtory; and in firſt place to that concerning our own Nation, and his time will be the better ſpent, if by Reading he acquaint himſelf with the Laws of this Kingdom, as far as may be obtained without much labour, for pains-taking and delight can hardly conſiſt together. But ſome men are altogether averſe to Study; and for ſuch there muſt be found ſome divertiſement of more activity.

LXXX.

Of active Rural recreations, Hunting offers it ſelf in the firſt place, which *Horace* calls,

Romanis ſolenne viris opus utile famæ Vitæque & membris.

Or thus,

A ſerious work to all of *Roman* name,
Uſeful to life, and limbs, and of good fame.

This is a Paſtime Royal fit for Princes, inuring their bodies to motion and exerciſe, and as *Machiavel* obſerves, acquainting them with variety of places and ſituations, as Hills, Dales, Woods, Plain grounds and uneven, Mooriſh, and Dry, Encloſed, and Champain; a know-

knowledge very uſeful for Commanders Military, which Profeſſion is fit to be underſtood, not only by Princes, but by the Gentry univerſally, it being their proper vocation, as appears in ſome meaſure by the enſigns of Nobility, their Coats of Arms impreſſed upon a Shield. This affords entertainment, not onely abroad, but at home in the diſcourſing of it; and to this may be added Hawking, Bouling, Fiſhing, *&c.*

LXXXI.

Of Paſtimes within dores Muſick may challenge the next place to Study, and is more ſociable, for it entertains many

at the ſame time. This is more innocent then that of Hunting, for no living Creature receives vexation or damage by it, and no man can complain that his fences are deſtroyed. *Horace* his advice concerning verſes, is,

Quocunque volunt animum auditoris agunto.

Or thus,

Let Verſes gently charm the mind,
And as they will th'affections wind.

Which qualitie I have found more conſtant in Muſick, from which I my ſelf have received a great ſubſiſtence in this my retirement. When I found my ſelf ſubject to be penſive, then by Muſical Ayres, Corantoes, and Sarabands, I was rendred

dred more chearful; and when I desired to become Serious, the work was done for me by hearing Almayns, Fancies, and Pavans; variety is most pleasing, and much of this is afforded even in the diversity of Musical Instruments, as the Lute, Harp, *&c.* but certainly no Musick can bear up with the Vocal, to which some suppose a continuance in Heaven it self; but howsoever that be, Musick is found useful in the Service of God here below (even with the most rigid who must have singing Psalms) and so it was anciently in the *Jewish* Church. I profesſe not to know any pleasure exceeding Musick, saving that of Contemplation in matters Divine. Musick indeed may be said to be sensual, for it

it is altogether conveyed by the Senſes, but certainly it hath a great approach towards Spirituality, or elſe the Prophet *Eliſha* would never have called for a Minſtrel, when an Inſpiration was required. I may fear I have been too tedious concerning this Recreation, to which I confeſſe my ſelf a little partial; and I cannot but wonder at ſome perſons, who are ſo much more then brutiſh, as they have a total averſion to it, whom I muſt leave in their miſery.

LXXXII.

Some are ſo auſtere and rigid in the way of Religion, as they will admit nothing of plea-

pleaſure farther then refection, which includes eating, drinking and ſleeping, only ſuppoſed to be neceſſary. Recreation or Paſtime they hold altogether unlawful, as injurious to better employment; Theſe mens Religion is very conformable to *Mahometiſme*, wherein all Profeſſors muſt have a Mechanical profeſſion, even the great *Turk* himſelf, and they conſider not the neceſſity of health, which cannot be preſerved with a continual intention of mind. A Bow that ſtands alwayes bent looſeth its ſtrength in the end, and ſo it is with the mental faculties, if they be continually at the ſtretch. Immediately after meals all ſerious thoughts are prejudicial to health; and certainly

tainly at ſuch times entertainments of ſome levity are to be tolerated, and not onely then, but in the long winter evenings, a ſeaſon unfit for ſtirring buſineſſe, ſo as for the Maſter, and better ſort of Servants, there may be then ſome uſe made of Gaming in a moderate ſort. For can it be better to ſit by the fire and ſleep (or for a man to rack himſelf by his own thoughts) then to entertain himſelf by innocent paſtime? But in this I leave our Maſter to his own thoughts.

LXXXIII.

A Gentleman of quality, whom I conſider chiefly in theſe *Oeconomical* Notes, living in the

the Countrey can hardly keep himſelf out of employment, under the Lievtenancy or Commiſſion of the Peace; and this may contribute ſomething againſt the inconveniencies of Solitude. Though this gives trouble, yet it generates an Acquaintance and correſpondence between thoſe of the Gentry, and may alſo yield ſome inward ſatisfaction to a well diſpoſed perſon, who ever deſires to be uſeful to others; and here, as I conceive, notice may be taken that our Soveraign is happy beyond other Princes; for he is very much ſerved *gratis*, in matters of Common Government, whereas others are enforced to uſe Mercinaries to their coſt.

LXXXIII.

LXXXIV.

In theſe Obſervations and every of them, I would not be underſtood, to intend perſons of vaſt fortunes, Noblemen or others, for it is fit that ſuch ſhould have their freedom, ſince they need not be obliged to any Rules of Frugality; and I may ſay, it is for the honour of this Kingdom, that the Court and chief City ſhould be frequented, and expence in bravery there, is not onely honourable, but brings advantage to the People, ſince many Trades and Manufactures ſubſiſt meerly by exceſſe, of that nature. Every man therefore muſt uſe his prudence, and do that which is moſt proper for himſelf, as well in

in relation to the publike as to his own private Condition.

LXXXV.

I think we cannot better Conclude theſe Obſervations, then with ſome notes concerning the Royal Family or Houſehold, which as I conceive, hath not its Peer in Chriſtendom; exceeding all others, as well for Hoſpitality, as for Order. As touching the firſt, it hath no parallel; for conſider it as it was in the time of former Princes (and as I hope now is) and we may juſtly ſay, That more Fleſh and Fiſh, Bread and Drink is ſpent yearly there, then is conſumed in ſome *Italian* Cities, whoſe Biſhops are capable

pable of ſitting in general Councels. And for Order, it reſembleth rather a State, then a Family, having within it or thereto belonging, eſtabliſhments for Government Eccleſiaſtical, Military, Civil and Criminal. Firſt, there is a kind of Cathedral Church, with an Epiſcopal Dean, *&c.* adorned with a Quire, and Veſtments for the Clergy, as alſo with materials for Muſick very extraordinary: Then there is a Judicatory called the *Green-Cloth*, which determineth in matters belonging to the Houſhold Proviſions and Government, where the Lord Steward, the Treaſurer, and Comptroller of the Houſhold, are Judges, with ſeveral under Officers. Thirdly, there is two Military Com-

Companies, one of Horſe-men called Penſioners, all Gentlemen; and the other that of the old Guard, conſiſting of Yeomen, and theſe are under Command of two eminent perſons their Captains. Laſtly, it hath a Juri'diction as well Civil as Criminal appertaining to it called the Verge, extending it ſelf twelve miles about the Court, where the Lord Steward of the Kings Houſe, and Marſhal and a peculiar Coroner do reſpectively exerciſe a Juriſdiction, and none of the publike Judges may interpoſe in caſes proper to that Court uncalled; which limit of the Verge beareth ſome ſimilitude to the Rural Territory of a City or State. Beſides this, the Lord Chamberlaine of his Majeſties Houſhold

hath governance of all the Gentry, and Officers above-ſtairs, who are very numerous. Lawyers tell us, that originally all Juſtice was adminiſtred within the Royal Family, and that the Kings Bench was ſtiled *Aula Regia*. Of theſe there ſtill remains ſome ſhadow, in the ſtiles of *Teſte meipſo*, and of *Coram Rege*, and at this day the Privy Councel, an Aſſembly ſuppoſed to conſiſt of the moſt eminent perſons for Wiſdom in the whole Nation, hath its reſidence within the Kings Houſe, with a Juriſdiction extending it ſelf over the whole Kingdom in matters of State. To this Royal Family relate two others, whereof one is that of the Queen Conſort, who by the Law is a perſon diſtinct from

from the King, and may plead, or be impleaded apart. The other is, that of the Prince of *Wales*, when there is one, and both theſe have eſpecial Officers of State belonging to them. It is a Prerogative of the Royal Family that the Servants are obliged to a faithful and diligent performance of ſervice domeſtical, which as I conceive, is not by the Law permitted in the caſe of any perſon, who is a meer Subject. And all this under a Race of Princes of unknown Antiquity, linked in Blood with moſt of the Royal Families of Chriſtendom, and that in all ages hath given to the world Illuſtrious Perſons yielding to none for eminence in Wiſdom, and vertue, and ſometime ſuch, as by forreign

Conqueſts were famous for their Martial Power, and in great part Arbiters of the moſt important affairs of *Europe*, unto which Royal Race all true-hearted *Engliſh* men deſire (and pray for) a continuance in Regality, even until the univerſal Day of Judgment.

Morning

Morning Prayer for a Family.

O Lord our moſt gracious God: We of this Family do acknowledge with all thankfullneſſe thy many great Mercies unto us; but more eſpecially thy freeing us from danger and temptation during this night paſt, and thy giving of healthful and pleaſing reſt unto us therein, whereby we are enabled to perform the du-

ties of this day, and chiefly that of prayer unto thee. For we juſtly confeſſe, that the glorifying of thee is the principal end of our life; which glorifying is moſt advanced, according to our weak power, by invocation of thy Name, and by profeſſing a full dependance upon thee in all our actions. We confeſs, that of our ſelves without thy eſpecial grace we cannot ſtep one ſtep towards thee, by our actings in any Religious duty; yet by means of that grace we are enabled ſo far to act, as to obtain acceptance at thy hands in Jeſus Chriſt, which is ſufficient for us. We above all expreſſe our thankfulneſſe to thee, for thy mercies in thy beloved Son; and more particularly for his undergoing the ſhameful death of the Croſſe for us. Grant

O Lord, that by his Blood and Sufferings, we may be purged from the old leaven of unrighteouſneſſe, and that by Faith in him our hearts may be purified and diſpoſed to the performance of whatſoever duties are required by thee towards the attainment of everlaſting Life. Grant that we may do all things with a holy mind and ſincere intention in obedience unto thy holy will, and not with any ſelf-love, which may be offenſive unto thee a God of pure eyes, who canſt not behold the leaſt iniquity with approbation; Grant O Lord, that we may this day apply our ſelves to the doing of our duty, according to our ſeveral relations and ſubordinations within this Family, looking ſtill up unto thee as the foundation of

all power, and under whoſe protection we can onely be happy. We know O Lord, that dutys perfunctorily done, ſatisfie the world but not thee, who art a God having an All-ſeeing Eye, from which nothing can be hid, and who hateſt eye-ſervice, being only well pleaſed in a pure heart free from all hypocriſie. We beſeech thee therefore ſo to guid all our actions as we may do nothing but what is acceptable in thy ſight, and that our demeanour this day, and all the other dayes of our life may be ſuch, as not to fill up our meaſure of iniquity and ſinfulneſſe, againſt the Day of Judgement, but that we may then be accepted of, as pure and holy by and through the Merits of the ſame Jeſus Chriſt, by whom we expect our eternal happineſſe.

Evening

Evening Prayer for a Family.

O Lord God Creator of Heaven and Earth, the preſerver and Governour of all things that have a being. We thy poor Servants of this family laden with iniquity implore thy mercy unto us in the forgiveneſſe of our ſins. We confeſſe, that there is nothing in us but the Seeds of impiety

piety which daily ſpring up and generate actual ſins, to the great provocation of thee our moſt gracious God. We confeſſe, O Lord that by the ſin and diſobedience of the day paſt we have added very much to the maſſe of our tranſgreſſions, in ſo much as the very weight of them may preſſe us down, even to the pit of Hell, to our everlaſting ruin, unleſſe it ſhall pleaſe thee to ſhew mercy unto us. O Lord, thy mercies in Jeſus Chriſt are abundant, and ſufficient to blot out, not onely ours, but all the ſin in the whole World; Yet thou wilt not do it to thoſe that are impenitent. We therefore in his Name beſeech thee to give us humble and penitent hearts, together with a reſolution to forbear all manner of ſin hereafter, as a thing that is total-

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ly oppoſite to thy nature, and therefore muſt become the deſtruction of all ſuch perſons as wallow in it without reluctation. We are fully bent, O Lord, to delight in our own wayes, and to be linked in Affection with the things of this World, which is enmity againſt thee. Cure us, we beſeech thee, of this deſtructive malady, and enflame our hearts with the love of thee, which is ſo precious, as it cannot be enjoyed without a renunciation of our wicked ſelves, and all our impious wayes. Create in us, O Lord, a lively Faith, whereby we may lay faſt hold on the Merits of our Bleſſed Saviour, and ſo become fully juſtified in thy ſight O Lord, kindle in us by thy Holy Spirit a brotherly affecti-

affection one unto another, ſo as we may be wholly diſpoſed to do good, and not to delight in miſchief through evil will and envy. Laſtly, we beſeech thee, more eſpecially, to remit our ſins of the day paſt, and ſo to bleſſe us this Night, as we may not therein fall into any temptation, by evil thoughts and immaginations, or otherwiſe, but enjoy quiet and ſeaſonable reſt, to the refreſhment of our Bodies and Spirits, whereby we may be fitted for ſuch Services as the day following ſhall require, and alwayes retain in our mind the fear of thee, reſtraining us from all manner of wickedneſſe. Theſe mercies, and whatſoever elſe thou knoweſt to be neceſſary for us, we beg of thee, for thy own Mercies ſake in

Jeſus

for a Family.

Jesus Christ thy dearly beloved Son, in whose most absolute form and words, least our prayers should be otherwise defective, we conclude them, saying,

Our Father which art in Heaven, *&c.*

FINIS.